

A
SUPPLEMENT
TO THE
REMARKS ON THE SIGNS
OF
THE TIMES;

WITH
MANY ADDITIONAL REMARKS.

BY EDWARD KING ESQ. F.R.S. A.S.

X.

Watch,—And what I say unto you

I say unto all,—Watch.

Mark, chap. xiii. ver. 35, 37.

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WHETHER the Second Book of Esdras be really authentic, or not, is a matter which it may be best not to enter into any further discussion of, at present, by any regular chain of argument ;— notwithstanding the firm persuasion of my own mind, in consequence of many other convincing circumstances, besides those which have been already mentioned in my former Remarks.

SACRED TRUTH ought ever to be left to speak for itself, by slow degrees, to the candid, and unprejudiced mind.

But surely, at this awful period, in which we live ;—and after some *new*, surprising, and most interesting events, that have recently happened ;—and considering others that *seem coming to pass* ;—it well deserves to be offered to the consideration of every contemplative person ; that in the latter part of *that Book* ; after the closure of almost the whole of the emblematical part of the Prophecy ; and in the *final part*, where the dreadful state of things is described, that is plainly represented as being to take place, just before the final restoration of the Jews ; and previous to the Second

Coming of JESUS of Nazareth, THEIR GREAT MESSIAH :—in the very part, where, by a sort of re-capitulation, *Esdras* describes the alarming concomitant signs of that last dread time of confusion ;—we read these words ;

SUPPLEMENT.
2 Esdras, chap. xv.

Ver. 8. *Behold the innocent and righteous blood crieth unto me, and the souls of the just complain continually.*

Ver. 9. *And therefore saith The Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.*

Ver. 10. *Behold my people is led as a flock to the slaughter. I will not suffer them now to dwell in the land of Egypt.*

Ver. 11. *But I will bring them with a mighty band, and a stretched out arm, AND SMITE EGYPT WITH PLAGUES AS BEFORE, AND WILL DESTROY ALL THE LAND THEREOF.*

Ver. 12. *EGYPT SHALL MOURN, AND THE FOUNDATION OF IT SHALL BE SMITTEN, WITH THE PLAGUE AND PUNISHMENT THAT GOD SHALL BRING UPON IT.*

Ver. 13. *They that till the ground shall mourn : for their seeds shall fail, through the blasting, and HAIL, and by a terrible STAR.**

* The words in the Vulgate are, *a sidere terribili* ; and therefore I translate them plainly thus ; instead of using the translation, *and with a fearful constellation*.

Ver. 28. *Behold an horrible vision, and the appearance thereof from the East:*

Ver. 29. *Where the nations OF THE DRAGONS OF ARABIA shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which bear them may fear and tremble.*

Ver. 30. *Also the CARMANIANS* raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste A PORTION OF THE LAND OF THE ASSYRIANS.*

Ver. 31. *And then shall the dragons have the upper hand.—Remembering their nature; (or rather their first descent, and origin*

* *Carmania*, is a country, on the east part of *Persia*, remarkable, if we may believe the concurrent testimony of Geographers, for some formidable deserts, (see *Diodorus Siculus*, 630, p. 261, ed. *Wesselingii*; and also *Heylin*, p. 821; and *Sanson*, p. 257, who calls the part referred to, *Sablestan*.)

The mention of *Carmania*, therefore, cannot but bring to the minds of the curious, a reference to that very country, from whose deserts the *Turks* did actually come into Europe:—and induce them to suspect that *Carmanians*, in this verse, does some how or other refer to the *Turks*.—

This wonderful people, after they had first migrated into the part of *Armenia*, called *Turcomania*, did actually go into *Persia*; and established the first beginning of their Greatness, and Power, in *Persia*; and even in those Deserts, which could hardly be found to exist any where, except in *Carmania*, and to which all the descriptions direct us.

Some writers have erroneously even considered the *Turks*, as deriving their origin from *Persia*;—and though it is now generally acknowledged, on the best authorities, that their first descent was from *Scythia*; yet it is a fact, that *Tangrolopix*, the very first known Turkish King, or Chieftain, had with his followers been sent for, on

by birth*);—and, if they shall turn themselves, (or rather, and they shall turn themselves) conspiring together in great power, to persecute them. †

Ver. 32. Then **THESE** shall be troubled, and keep silence through their power, and shall flee. And after this it follows,

Ver. 35. They shall smite one upon another, and they shall smite down a great multitude **OF STARS** upon the earth,—even **THEIR OWN STAR**. ‡

account of their valour, to aid *Mahomet*, the then *Persian Sultan*; and that, when *Mahomet* refused afterwards, to let them return to their own country, they retired into the desert that was called, the Desert of *Caraunitis*, and there defended themselves, for a time, against him;—and at last, *Mahomet* being slain by a fall from his horse in a great pitched battle with them, they became possessed of *Persia*; making *Tangrolapix* himself thenceforth *Sultan*; about A.D. 1030;—so that in fact, and in event, the *Turks* did actually come from *Carmania*;—and might very justly be called, in the Spirit of Prophecy, *Carmanians* to this very hour.

And this, the more especially, as it is recorded, that *Tangrolapix*, having thus, by what was called rare fortune, of a mean Captain become *King of Persia*, did forthwith command the garrison that kept the bridge over the *Araxis* to be removed;—whereby, a free passage was given unto the rest of the *Turks*, his countrymen, at their pleasure, to come over;—who in great multitudes repaired into *Persia*.

The detail of these facts may be seen in *Knoll's History of the Turks*, p. 1, 5.

* The Vulgate has it, *Nativitatis sue; memores*.—And it is well known, that the *Arabians* were descended from *Ishmael* the son of *Abraham*, and had, therefore, the same Father with the *Jews*.

† The words are, *et convertent se; conspirantes in virtute magna ad persequendos eos*.

‡ It is well known to those who are acquainted with the Prophetical writings, that according to the uniform language of Holy Scripture, a *Star* always denotes

And further on, in continuance of the description of the same closing scene of Prophecy, we read,

Chap. xvi.

Ver. 1. *Woe be unto thee, Babylon, and Asia: woe be unto thee, EGYPT, and SYRIA.*

Ver. 2. *Gird up yourselves with clothes of sack and hair, bewail your children, and be sorry; for your destruction is at hand.*

Ver. 3. *A sword is sent upon you,—and who may turn it back?*

Ver. 4. *A fire is sent among you,—and who may quench it?*

Ver. 5. *Plagues are sent unto you;—and what is he that may drive them away?*

some distinguished Chieftain, or Commander.—And that *Stars* denote the Nobles, and Great Personages of any Country, or family.—Thus the *Heads of the Tribes of Israel*, Joseph's Brethren, are in *Joseph's Dream*, denoted by *Stars*;—Genesis, chap. xxxvii, ver. 9, 10.—The great men of Egypt are denoted by *Stars*, in the Prophecy where Ezekiel speaks of their destruction by the Babylonians, and Persians. Ezekiel, chap. xxxii, ver. 7, 8.—In the Prophecy which is so justly, and generally allowed on all hands to relate to that great Marauder, and invader, *Attila*, he is described as a *Star*. Revelations, chap. viii, ver. 10, 11.—And in the prophecy that expressly relates, according to all the best interpretations, to *Mahomet himself*, the *Prophet of the Arabians, and Egyptians*, and the first Head of the Saracenic invading empire; he is also described as a *STAR*. Revelations, chap. ix, ver. 1.—And, therefore, may certainly with the greatest propriety, with regard to the *Arabians, and Egyptians*, be called *their own Star*.—And if there be indeed, at present, that recession of a body of the Arabians from Mahometism, that has been more than once mentioned in the public prints, the Arabians at least, have already begun, according to the prophetic language, to cast down their own *Star*.

These are words, that one would think, must call for some attention, in these days.

And all these remarkable *Demunciations*, concerning *Egypt*, and *Arabia*, and *Syria*, (in chap. xv. ver. 11, 12, 29, 31, 35; and chap. xvi. ver. 1, 2, 3, 4, 5); of *Esdras*, which are, in his astonishing Prophecy, so plainly declared to relate expressly to the *very last times*, preceding the final accomplishment of all things;* do still the more particularly deserve our attention, when compared with what is so positively affirmed by the Prophet *Zechariah*, chap. x. who, prophesying *after the captivity at Babylon*, could speak of no other restoration of the Jews, than the *final Restoration*;—and still more when compared with what is affirmed also by that most Divine Prophet, *Isaiab*, in such solemn language, concerning the *tremendous prelude*, to the UNMERITED MERCY, finally to be shewn to the *Remnant of the House of Israel, on earth*;—as a prelude to the completion of the UNMERITED MERCY to be extended, finally, through their TRUE MESSIAH, unto all men:—even through HIM;—who was to be indeed *A LIGHT to lighten the Gentiles*; and *THE GLORY of His People Israel*.†

Zechariab, the *very Prophet* who so plainly intimates the *Restoration* of a part of the Jews, *even before their conversion* proclaims these prophetic words;

Zechariah, chap. x.

Ver. 6. *I will strengthen the house of Judah, and I will save the*

This circumstance of their relating to the *very last times preceding a great, and final deliverance*, will (to those accustomed to prophetic allusions) appear still more forcibly, from chap. xvi. ver. 38, where the *pangs of the world* in the last days, are compared to those of a woman bringing forth a son.

† Luke, chap. ii. ver. 32.

house of Joseph, and I will bring them again to place them:—for I have mercy upon them:—and they shall be as though I had not cast them off:—for I am THE LORD THEIR GOD, and will bear them.

Ver. 7. And they of EPHRAIM shall be like a mighty man, and their heart shall rejoice, as through wine:—yea, their children shall see it, and be glad:—their heart shall rejoice in **THE LORD**.

Ver. 8. I will hiss for them,—and gather them:—for I have redeemed them,—and they shall increase, as they HAVE increased.

Ver. 9. And I will sow them among the people:—**AND THEY SHALL REMEMBER ME IN FAR COUNTRIES**,—and they shall live with their children, and turn again.

Ver. 10. I will bring them AGAIN ALSO OUT OF THE LAND OF EGYPT,—and gather them OUT OF ASSYRIA,—and I will bring them into the land of GILEAD AND LEBANON;—* and place shall not be found for them.

Ver. 11. **AND HE SHALL PASS THROUGH THE SEA WITH AFFLICTION**,†—and shall smite the waves in the sea,—and all the deeps of the river shall dry up:—and the pride of Assyria shall be

* That seems plainly to be, geographically, into the country between the Sea of Galilee, and Joppa.

† Can we, on reading these words, well forbear to bring to mind, the late, very great and truly celebrated defeat, and even destruction of the Navy, which conveyed over that Power, which now seems to be harassing, and distressing Egypt, so as to cause its Sceptre truly to depart away?—the passage, of that Navy was indeed with affliction,—and surely the waves of that Sea were never before so smitten, as with the dreadful cannonading of that tremendous Action.

brought down,—and THE SCEPTRE OF EGYPT SHALL DEPART AWAY.

Let us now attend to the words of Isaiah,—

It is well known, that the *Divine Prophecy of Isaiah* was, as is declared in the beginning of the first chapter, delivered at different successive periods of time;—and therefore is divided into different portions;—each portion beginning with warnings, and reproofs to the Israelites, as intended emblems of all mankind, because of their wickedness, and their proneness to Idolatry:—and threatening not only their captivity, under the Babylonians; but also their final *long captivity, and sad rejection*;—then declaring the punishment, and judgments, that should, afterwards, be upon those several nations (and beings) that were, by the Divine Wisdom, permitted for a time to be their scourge;—and lastly comforting them, and promising their final deliverance, of Almighty God's free mercy; and because of His gracious promises to their forefathers;—and the final establishment of the Kingdom of Bliss, and Glory, of their GREAT MESSIAH.—And this arrangement continues, uniformly, throughout all the several parts of the whole Prophecy:—only the latter portions speak more particularly, and in still more sublime language, both concerning *the previous humiliation, and bitter sufferings of the MESSIAH*, when HE should first come upon earth, in our human nature, as the SON OF DAVID, to fulfil all Righteousness, and to make atonement for sin, and to obtain the purchased redemption:—and concerning the great Glory to be revealed, when HE should, *afterwards*, in completion of the whole, come finally, with *Great Glory*, in the *Clouds of Heaven*, as THE GREAT TRIUMPHANT MESSIAH, so long expected by *His People*,—even by the Israel after the flesh.

Amongst the Denunciations, of the Prophecy of Isaiah ;—those of the destruction of *Nebuchadnezzar's* Kingdom of Babylon,—and of the *Tyrians*,—have often been taken notice of, as having been so completely, and so literally fulfilled, in all points.—And the denunciation (chapter xix.) concerning Egypt, has also been fairly pointed out, as containing the *exact outlines*, through successive ages, of the history of that wonderful country ; from the time in which the Prophet lived :—and as describing exactly its successive scourges ;—by its civil wars, before the time of *Psammitichus* ;—by *Nebuchadnezzar* ;—by *Cambyzes* ;—and by all its successive oppressors : down to the time of *Alexander* ;—and as containing sufficient intimations, also, of its peculiar interval of some prosperity, in the time of the *Ptolemies* ;—who though they exercised authority* upon them ; were, not without some reason, called *Benefactors*.

But there is surely a part, in the very end of this prophecy, concerning EGYPT, (and which therefore seems to relate to what was to come to pass, in the very later times :—even in those more immediately preceding the final Restoration of the Jews ; and the GREAT COMING OF their MESSIAH,) which has not perhaps been sufficiently attended to ; and does yet, in these days, seem to deserve the deepest consideration.—

The (¶), by the Editors of the *Holy Bible*, seems, by some accident, to have been placed one verse too low ;—for the sense, as to all that relates to the Temple of the Jews, to be built under the *Ptolemies* in the land of Egypt, seems most plainly to end with the ending of ver. 21 ; and then follows, as quite a new subject, these interesting words.

* *Eupleras*.—See, as to Ptolemy Euergetes ; the words of our Lord Himself, Luke, chap. xxii. ver. 25.

Isaiah, chap. xix.

Ver. 22. *And the Lord shall smite Egypt;—He shall smite and beal it;—and they shall return even to the Lord,—and be shall be intreated of them, and shall beal them.*—

Ver. 23. *In that day shall there be a highway out of Egypt to Assyria,—and the Assyrian shall come into Egypt,—and the Egyptian into Assyria,—and the Egyptians shall serve with the Assyrians.*

Ver. 24. *In that day SHALL ISRAEL BE THE THIRD WITH EGYPT, AND WITH ASSYRIA, even a blessing in the midst of the land:*

Ver. 25. *Whom THE LORD OF HOSTS shall bless,—saying, Blessed be Egypt my people,—and Assyria the work of my bands,—AND ISRAEL MINE INHERITANCE.*

See also, the words of the same Divine Prophet; speaking in the very first division of his Prophecy, concerning the *last days* in words that have (we may venture to say, without presumption) been *very inadequately*, and even unintelligibly, applied to the first coming of THE MESSIAH, in his state of humiliation, and suffering.

Isaiah, chap. xi.

Ver. 10. *In that day there shall be a ROOT OF JESSE, which shall stand for an ensign of the people;—to it shall the Gentiles seek:—and his REST shall be glorious.*

Ver. 11. *And it shall come to pass in that day, that the Lord shall set his hand, AGAIN THE SECOND TIME, to recover the remnant of HIS PEOPLE, which shall be left, from Assyria, and from Egypt, and from Patbros, and from Cush, and from Elam, and from Sbinar, and from Hamath, AND FROM THE ISLANDS OF THE SEA.*

Ver. 12. *And he shall set up an ensign for the Nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth.*

Ver. 13. *The envy also of Ephraim shall depart,*—and the adversaries of Judah shall be cut off:—EPHRAIM SHALL NOT ENVY JUDAH,—and Judah shall not vex Ephraim.—*

Ver. 14. *But they shall fly upon the shoulders of the Philistines toward the west,—† they shall spoil them of the east together:—and they shall lay their hand upon Edom, and Moab, and the children of Ammon shall obey them.*

Ver. 15. *And the Lord shall utterly destroy the tongue of the Egyptian sea;—and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod.—*

* The envy probably of that tribe, because the GREAT KING OF ISRAEL was not to be found descending from their tribe, as *Saul* first did.

† Considering the situation of the Old Country of the Philistines, this can hardly be any other way, than by means of ships.

Ver. 16. *And there shall be an highway for the REMNANT OF HIS PEOPLE, which shall be left, from Assyria; LIKE AS IT WAS to Israel in the day that he came up out of the land of Egypt.*

Now let us also, in confirmation of all these ideas, fairly attend to a few words of the Prophet Zephaniab :—for either these books are indeed *Sacred Writ*; or they are not;—and it appears, at least to my humble mind, to be a profanation, to pretend to revere them; and then to say they are not to be understood; and to neglect them.—

Either there is Divine Truth in them;—or there is not.—And too great an opportunity of blasphemy, has been given, to those who believe not;—whilst misinterpretations, and mere *far fetched allusions*, have been at all, or even in any one instance, allowed to be the substance of their sacred contents.

They have been, in every point, literally fulfilled in their former parts;—and why should they not be so in their closing final declarations; which may justly be expected to be even the most important.

Thus speaketh Zephaniab, concerning the last days.

Zephaniah, chap. iii.

Ver. 8. *Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey:—for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger:—for all the earth shall be de-*

voured with the fire of my jealousy, (or as it should perhaps always rather be interpreted, of my lively quick apprehension.)

Ver. 9. For then will I turn to the people a pure language (or rather,* then will I return unto the people, or upon the people, a power of speaking, (according to the true intent and meaning of their language,) that they may all call upon the **NAME OF THE LORD**, to serve HIM with one consent.

That is, in other words, I will bestow upon them a spirit of true Interpretation,—that they may call rightly, upon the **NAME OF THE LORD, THE MESSIAH.**

Ver. 10. From beyond the rivers of Ethiopia my suppliants,—even the daughter of my dispersed, shall bring my offering.

Ver. 19. Behold at that time I will undo ALL THAT AFFLICT THEE :—and I will save her that balteth,—and gather her that was driven out,—AND I WILL GET THEM PRAISE AND FAME in every land where they have been put to shame.

Ver. 20. At that time will I bring you AGAIN,—even in the time that I gather you :—for I will make you a NAME and a Praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.—

* The words, as rendered in the Septuagint are, γλῶσσαν εἰς γινῶν αὐτῆς ; and as εἰς, (according to Vigerus de Idiotismis, p. 573) is sometimes taken for κατὰ, they may justly be translated literally, a tongue according to its kind ;—just as, in Genesis, chap. i. ver. 12. σπέρμα σπέρμα κατὰ γένος, is translated, yielding seed after his kind.

Not to attend to all these uniform declarations of Scripture, concerning the *latter days*;—so particularly worded; that they cannot be applied to any thing that has hitherto come to pass in the history of the *Jews*;—that astonishing people;—who are *made indeed an astonishment*, as their Divine Prophet Moses foretold;*—and are so wonderfully preserved,—still a **DISTINCT PEOPLE**—through so many ages;—would be a want of that *watchfulness*, which is ever a Christian Duty.

The present state of things is unquestionably distressing, and alarming:—but, that the dreadful convulsion that there is *now* amongst the Nations upon earth, will finally, some how or other, be followed by *great bliss*,—and by the *Restoration of the Jews*,—seems plainly to be foretold, in the Prophetical words of that magnificent Psalm, the *xlvi*th;—if we will allow *waters*, and the *floods of waters*, according to the acknowledged meaning of those words in other Prophetical writings, to signify, *commotions of multitudes of people*;—and *the hills* to signify *states*, and *civil establishments*;—and *mountains*, *Great kingdoms*.

That the *xlvi*th Psalm was designed to be Prophetical;—and to call for more than common attention; seems manifest from the repetition of the Hebrew word *Selah*, at the end of so many of the verses.

Psalm *xlvi*.

Ver. 1. *God is our hope and strength:—a very present help in trouble.*

* Deuteronomy, chap. *xxviii*, ver. 37.

Ver. 2. *Therefore will we not fear,—though the earth be moved:
and though THE HILLS be carried into the midst of the sea;*

Ver. 3. *Though the WATERS thereof rage and swell:—and
though THE MOUNTAINS shake at the tempest of the same.*

Ver. 4. *The rivers of the flood THEREOF shall make glad the
CITY OF GOD:—The Holy place of the Tabernacle OF THE
MOST HIGHEST.*

We are too apt to consider the powers of this world as effecting that only, which was their avowed design, and purpose;—and lose sight of that *over-ruling guidance* of OMNIPOTENCE, which maketh the creature the instrument of HIS WRATH; and also, when it pleaseth Him, the instrument of bestowing HIS BLESSINGS;—wondrously bringing forth Good even out of Evil.

As it was commanded the Israelites, when about to pass the Red Sea, that *they should stand still and see the salvation of the Lord**—and that the Lord should fight for them, and they should hold their peace; even so, on their final restoration to their own land, whenever it does come to pass, we have every reason to believe, it will be brought about by the most unlooked for means;—and by the undertakings of those, who were the furthest from intending any such thing.—Whilst nothing the Jews themselves ever could do, or attempt, would in any degree tend to promote it;—but even be an hindrance to it.

It will as truly, as the first deliverance from *Egypt*, unquestionably be made manifest to be effected by the hand, and power of a *superintending, over-ruling Providence alone.*

* Exodus, chap. xiv. ver. 13, 14.

To the powers on earth, in many, many instances, may indeed be applied, those words of the *Divine Prophet Isaiah*, concerning the King of Assyria ;

Chapter x.

Ver. 7. ——— *It is in his heart to destroy, and cut off nations not a few.*

Ver. 13. *For he saith ;—by the strength of my hand I have done it, and by my wisdom ;—for I am prudent ;—and I have removed the bounds of the people, and have robbed their treasures ;—and I have put down the inhabitants like a valiant man.*

Ver. 14. *And my hand hath found as a nest the riches of the people :—and as one gathereth eggs that are left, have I gathered all the earth.*

But, saith the Almighty Word ;

Ver. 15. *Shall the ax boast itself, against him that beweth therewith?—or shall the saw magnify itself against him that shaketh it?—as if the rod should shake itself against them that lift it up,—or as if the staff should lift up itself as if it were no wood.*

And afterwards we read, concerning the King of Assyria,

Isaiah, chap. xxxvii.

Ver. 26. *Hast thou not heard long ago,—how I have done it?—*

and of ancient times that I have formed it?—now have I brought it to pass, that thou shouldst be to lay waste fenced cities into ruinous heaps.

Ver. 27. *THEREFORE their inhabitants were of small power,—they were dismayed, and confounded :—they were as the grass of the field, and as the green herb,—as the grass on the house tops,—and as corn blasted before it be grown up.*

Like as was said of Sennacherib ; so it may be said of any Fierce Powers on earth ; that whatever they effect, at any time, is only by the permission of ALMIGHTY GOD, for such purposes, as HE seeth fit in His Divine Wisdom ; however contrary *their* meaning was.

And of the Jews it will probably be found to be true at last, as it was on their great deliverance at first ; and on other occasions also ; *that their strength was to be still.**

Neither in Sennacherib of old, nor in any Powers of modern time, will blasphemy and wickedness be ever found *finally* to have prospered :—for those words will surely be everlastingly established ;

Isaiah, chap. iii.

Ver. 10. *Say ye to the righteous, that it shall be well with him :—for they shall eat the fruit of their doings.*

Ver. 11. *Woe unto the wicked,—it shall be ill with him :—for the reward of his hands shall be given him.*

* Isaiah, chap. xxx. ver. 15.

And it will doubtless finally be said, to the Emblematical, Prophetical *Sea of many Waters*, (the raging of many peoples) ; as it was said to the raging of the natural Sea itself ;—

*Hitherto shalt thou come, but no further :—and here shall thy proud waves be stayed.**

And (if we trust in the Divine Prophecies,) it will be true of the Emblematical Waters as of the waters of the Deluge,

That after these dreadful days of confusion,—they shall not turn again to cover the earth.†

During the several horrible derangements, permitted for a time on the face of the earth, humble contemplation is the duty of a reasonable being.—And it well becomes the sequestered man, in whatsoever period he lives, to mark in the hours of his humble retirement, with curious attention, the direful progress of PERMITTED WOES ; and the wonderful operation of the concealed hand of Divine Providence, effecting, amidst them all, by unsuspected means, the accomplishment of those *Great Events*, which have been ordained from the very first ; and have been even revealed in the word of Holy Prophecy ;—but have remained hidden, and veiled for ages ;—till the times of *their accomplishment* approached.

Just as we read concerning the first discovery of the whole Gospel Dispensation itself, in the words of the Apostle, speaking concerning the first coming of **THE MESSIAH** upon earth, in His state of great humiliation ; that it was a matter,

Which in other ages was not made known unto the sons of men,‡—and was the mystery which had been hid from ages, and from generations.§

* Job, chap. xxxviii. ver. 11. † Psalm civ. ver. 9.

‡ Ephesians, chap. iii. ver. 5. § Colossians, chap. i. ver. 26.

We ought not to presume to *Prophecy*;—but we ought, as was the case, at the time of our Lord's *first advent*; when the Prophecies concerning His *COMING* began to be more clearly understood, to be attentive to admonitions;—and to *watch*.

Now therefore I cannot but add, that there is one chapter, in the Prophecy of Isaiah, which has long been considered as the *most obscure* amongst all the Prophetical writings:—but which, yet, in these times, can hardly fail to awaken our attention.—It is still indeed obscure, as it stands in our translation:—but if translated only by the assistance of the plain marginal corrections of the reading in our Bibles, leads us to some very surprising apprehensions.—And seems to have no small reference to the same events as have been the subject of the other Prophecies already cited in these pages:—the chapter is the *xviii*th, and it stands in our version, as follows:—

Isaiah, chap. xviii.

Ver. 1. *Wo to the land shadowing with wings, which is beyond the rivers of Ethiopia:*

Ver. 2. *That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers to a nation scattered and peeled, to a people terrible from their beginning hiterto; a nation meted out and trodden down, whose land the rivers have spoiled.*

Ver. 3. *All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.*

Ver. 4. For so, the Lord said unto me, I will take my rest, and I will consider in my dwelling-place like a clear beat upon berbs, and like a cloud of dew in the beat of harvest.

Ver. 5. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower; he shall both cut off the sprigs with pruning books, and take away and cut down the branches.

Ver. 6. They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

Ver. 7. In that time shall the present be brought unto the LORD of hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

But now if we read the chapter, by the assistance only of the marginal corrections of the translation; observing, merely that the word *saying*, printed in the second verse, in our Bibles, in *Italics*, was plainly an *interpolation* of the Translators; and has no absolute, or indeed *proper* authority from the original; and therefore may be left out: and a longer pause made, at the end of what went before, in that verse; then the chapter will plainly read thus:

Chapter xviii.

Ver. 1. *Woe to the Land shadowing with wings,—which is beyond the rivers of Ethiopia.*

Ver. 2. *That sendeth ambassadors by the sea—even in vessels of bulrushes upon the waters.—*

Go, ye swift messengers, to a Nation out spread, and polisbed—to a People terrible from their beginning bitberto ;—a Nation that meteth out, and treadeth down,—whose land THE RIVERS have spoiled.

Ver. 3. *All ye inhabitants of the world, and dwellers on the earth, see ye,—when He lifteth up an ensign on the mountains ;—and when He bloweth a trumpet, hear ye.—*

Ver. 4. *For so the Lord said unto me,—I will take my rest,—and I will regard my SET DWELLING,—like a clear beat after rain, and like a cloud of dew in the beat of harvest.*

Ver. 5. *For afore the harvest—when the bud is perfect, and the sour grape is ripening in the flower, He shall both cut off the sprigs with pruning books, and take away and cut down the branches.*

Ver. 6. *They shall be left together unto the fowls of the mountains, and to the beasts of the earth :—and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.—*

Ver. 7. *In that time shall THE PRESENT be brought unto THE LORD OF HOSTS—of a people out spread and polisbed,—and from a people terrible from their beginning bitberto ;—a nation that meteth out and treadeth down,—whose land the rivers have spoiled,—to THE PLACE OF THE NAME OF THE LORD OF HOSTS, THE MOUNT ZION.*

The Prophecy begins manifestly with a most tremendous Woe ;

a woe extending both to the nation itself, to whom it is addressed,—and to others, by their means.—It seems, therefore, in these days, to be brought to our remembrance as a sort of *echo*, to the denunciation of the dire last woe in the Apocalypse :—and the rather ; as this particular Prophecy stands as it were *at the end* of one of the divisions of Isaiah's Prophecy ; and therefore manifestly relates to the *very last days*.

Next to the proclaiming of *the woe* ;—we have, in the same verse, a sort of *geographical* description of the country, and land, to which the woe is addressed.

Woe to the land shadowing with wings,—(or as it might rather be translated, more emphatically, *woe to the land fluttering with wings*,)—*which is beyond the rivers of Ethiopia.*

It is well known, that both in antient times, and in modern times, lands, and parts of the Globe have been sometimes *geographically* described, by some fancied appearance of their outlines.

Thus we read of *the Delta* in Egypt ;—because of a sort of resemblance, in the outlines of that country, to the Greek letter (Δ) *Delta* ;

Of the *tongue of the Egyptian Sea*, in Isaiah*—because of a fancied resemblance of the Red Sea to a *tongue*,

Of the *mouth* of the Mediterranean.

Of the *Circling Islands*,—the *Cyclades*—because they surrounded, and encircled *Delos*.

* Isaiah, chap. xi. ver. 16.—*The Lord shall utterly destroy the tongue of the Egyptian sea.*—A prophecy that seems to have some very close connection with both *Mecca*, and *Medina*, which are seated near that very spot.

Of an Island being called *Chios* ;—because of a fancied resemblance to the Greek letter *Cbi* (χ).

Of a *Neck* of land ;—as, the Isthmus of *Corinth*.

Of many a *Chersonesus* ;—or almost island.

Of the *heel* of Italy ;—in which *Otranto* is placed, and

Of the *toe* of Italy ;—because of a fancied resemblance of the whole outline of Italy to an human leg.

In the present instance then, we have the description of a Land, appearing *geographically*, in its outlines, *with extended wings* ;—something like those of a fluttering bird.

And now, let any one cast his eyes upon a globe ;—or upon a map of the world ;—(and especially upon one well coloured)—and let him see *what land* does so.—And he will find *one*,—and *one only*,—on the whole face of the whole earth, that has *that appearance*.

And that appearance it has *so strongly* ; that it is scarce possible not to discern it.

This Land so appearing, is *France*,—which has *Spain* on one side ; and *Germany* on the other ; in the form of their outlines, *like two extended wings* ;—whilst imagination might easily paint *Italy*, as its tail ;—and *England* as its head.—The *leg*, the *toe*, the *heel* of Italy ; and the *Delta* of Egypt, are allusions not one whit more apt.

In the next place, we are told, *this Land* was *beyond the rivers of Ethiopia*.—And to a person residing in Judea, (as the Prophet Isaiah did, at the time of the prophecy,) *so* the land of *France* actually *geographically* is.

In the next place ; this land is described, as a *Land that sendeth ambassadors by the sea ;—even in vessels of bulrushes upon the waters.*

And it is well known to those conversant in history, that *France* was the *first* kingdom on earth that sent ambassadors to foreign countries, to make *permanent* stationary residences, for state purposes ;—and whose example compelled other kingdoms to do the same.—*France* also was the first country that sent *missionaries*, of the order of *Jesuits*, to all regions ;—to *Cbina* ;—to *Siam* ;—to the *East Indies* ;—to *North America* ;—and to *South America* ;—Missionaries travelling on vast lakes, and great rivers, in canoes ;—in Vessels which could hardly be *poetically*, more aptly described, than in the words of this Divine Prophecy ;—as *vessels of the slightest construction.*

After the Prophet's uttering *the GREAT FIAT of the Almighty*, with wonderful emphasis :—Commanding the *Spiritual Messengers* of the Divine will to *go forth*,—to execute *HIS COMMANDS*, from whom the Prophecy proceeded ;—its words then contain a more particular account of *the people*, inhabiting the *land* that had been described.

A Nation out spread and polished.—And is it possible to read these words without bringing to mind,—that the *French* have even valued themselves, and boasted, of having made *their language*, and *their fashions*, almost universal in all courts of Europe ;—and of being the most *polished*, and most *polite people*, upon the face of the earth :—and of sending their *adepts* in manners, address, and refinement, into all regions.—Have they not been *out spread* indeed ?

A people terrible from their beginning bitberto ;—and has it not

ever been asked, from the earliest ages,—*where* could these *Franks* come from?—who have been, in all points, the continued scourge of Europe?—whose *Gallic faith* has become *even a proverb*?—whose oppressions, and persecutions, in different periods, have been without bounds?—and who have continually been called the *great Disturbers of Europe*?—

A Nation that meteth out, and treadeth down;—and are not the French *meting out, and treading down* indeed, Kingdoms, and States, and many Lands?

It is added;—*whose land the rivers have spoiled*—and if rivers here mean emblematically, as in other places of Divine Prophecy, uniformly, *the turbulent streams, and violence of the multitude*, then indeed these words are *true* concerning *France*;—whose whole Government *the multitude* have overturned.

Sure never was any *Prophetical picture*, so strongly painted;—with outlines that could not be mistaken;

But what follows?—at *the time* it was drawn; it could not be understood,—nor was it to be *soon* understood,—for in the 4th verse the declaration of *the Almighty*, is couched in words, that plainly express the accomplishment to be postponed for a *very long season*;—and to be very slow and gradual in its approaches:—even to be like the slow effect of *the growth of herbs*.—And that it should be a *long,—long time*,—before THE ALMIGHTY would regard *at last*, HIS SET DWELLING, on *Mount Zion*.—

But yet there is an admonition, ver. 3d, proclaimed in the most

solemn manner, to all the inhabitants of the earth,—that WHENEVER the greater part of the whole world should be reduced to a state of dread warfare,—then—then to attend to this Prophecy.—

It follows, afterwards ; ver. 5, in exact consistency with the consoling words of our LORD, concerning THE DREADFUL LATTER DAYS ; that, they should be shortened,*—that, afore the harvest :—(that is plainly, afore the great harvest, and gathering in of the spiritual produce of the world†),—HE shall cut off, and cast away the mischievous excrescences, and hindrances of the prosperity of mankind.—

And, ver. 7, it is declared ;—that in the very midst of the confusion occasioned by all the horrid wars spoken of ;—and, (some how or other,) even in consequence of them,—and in consequence of the conduct of the terrible people described,—should THE PRESENT be brought to the place of the Name of the LORD of Hosts, THE MOUNT ZION.—

And what THIS PRESENT, OR OFFERING, was to be,—we may infer, from those other words of *Isaiab* ;—where we find it said,

Chapter xlix.

Ver. 22. Thus saith THE LORD GOD,—behold, I will lift up mine band to the Gentiles,—and set up my standard to the people :—

* See Matthew, chap. xxiv, ver. 22 ; and Mark, chap. xiii. ver. 20.

† For the fair explanation of this emblem, see Matthew, chap. xiii. ver. 39, 30.—Mark, chap. iv. ver. 29.—Revelations, chap. xiv. ver. 15.

and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

Ver. 23. And Kings shall be thy nursing fathers, and their Queens thy nursing mothers:—they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet;—and thou shalt know that I am THE LORD:—for they shall not be ashamed that wait for me.

And again,

Chapter lxvi.

Ver. 19. And I will set a sign among them,—and I will send those that escape of them, unto the Nations,—to Tarsbish,—Pul,—and Lud, that draw the bow,—to Tubal, and Javan,—to the Isles afar off, that have not heard my fame, neither have seen my glory;—and they shall declare my glory among the Gentiles.*

Ver. 20. And they shall bring all your brethren for AN OFFERING UNTO THE LORD, out of all nations.

And again,

Chapter lx.

Ver. 9. Surely the ISLES shall wait for me,—and the ships of TARSISH first,—to bring thy sons from far, their silver and their gold with them, unto the Name of THE LORD THY GOD, and to THE HOLY ONE OF ISRAEL,—because he hath glorified thee.

And whatever, in the dispensations of GOD'S PROVIDENCE, the final

* Namely, by their being such a continued standing sign;—whilst they so strangely continue every where, through so many ages, a distinct people;—and to the whole earth indeed an astonishment.

event may be ;—it well deserves the attention of every curious, and watchful contemplator of Divine Writ, that the ships of *Tarshish*, are mentioned as being *first* ;—because TARSHISH has, not without very good reason, been concluded to have been *Spain* ; and especially the parts about *Gibraltar* ;—from whence, by Phœnician Merchants, *the silver spread into plates*, mentioned by the Prophet *Jeremiah*, chap. x. ver. 9, was brought.

But amidst all the apprehensions, which these remarkable passages in Scripture may lead us to entertain, on this tremendous subject, it ought ever to be remembered ;—that, though *a part of the Jews* may be restored, *before their Conversion* ;—according to the import of those words of *Zechariah*, which have, in the first instance been attended to, in the former part of these Remarks ;—yet that the Second coming, in Glory, of THE LORD, their GREAT MESSIAH, will not be, till they shall remember themselves,* and turn unto THE LORD ;—and till they be Converted.—

For *these words* ought never to be out of our remembrance :

Luke, chap. xiii.

Ver. 35. *Verily I say unto you,—ye shall not see me,—until the time come, when ye shall say, BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD.*

Then,—when *that time* doth at last come ;—Then, will *all* those glorious declarations also be soon accomplished ;—when HE, THE Promised GREAT MESSIAH shall reign,—even on earth,—

* Ezekiel, chap. xvi. ver. 61.—chap. xx. ver. 43.—chap. xxxvi. ver. 31.

before His Antients (i. e. before His consecrated ones,) GLORIOUSLY.*—Then according to the Holy Prophecy,

Psalm lxxii.

Ver. 10. *The Kings of THARSIS, and of the ISLES shall give presents—the Kings of ARABIA, and SABA, shall bring gifts.—*

Ver. 11. *All Kings shall fall down before HIM:—all nations shall do HIM service.*

Ver. 15. *He shall live,—and unto Him shall be given of the gold of Arabia:—PRAYER shall be made ever unto HIM;—and daily shall HE be praised.†*

In the mean while;—it behoves all, who can apprehend,—and who are led to believe,—to

Wait,—and look for HIM, that bideth himself from the House of Jacob.‡

And the last, most useful words, to be proclaimed to the House of Israel,—must be, the same as those first words of the Holy Apostle Peter, addressed to them.

Acts, chap. ii.

Ver. 36. *Let all the house of Israel know assuredly,—that GOD*

* Isaiah, chap. xxiv. ver. 23.

† These Prophetical words could be spoken of no one whatever, except of the TRUE MESSIAH.

‡ Isaiah, chap. viii. ver. 17.

both made that same JESUS whom ye have crucified, both LORD, AND CHRIST.

BOTH LORD, AND CHRIST, indeed.—*Lord of all* :—and the **ONLY POWER ordained**—and solemnly **ANNOUNCED**, to be the means of obtaining Happiness for all.

Whatever trouble there may be,—for a season ;—there cannot be a doubt, but that *those words* will, in the end, be found everlastingly true ;

THE LORD GOD ALMIGHTY shall destroy them that destroy the earth.*

The Power of the earth is in the band of THE LORD,—and **IN DUE TIME** He will set over it, **ONE** that is profitable.†

A bruised reed shall He not break : and smoking flax shall He not quench, until He send forth judgment unto victory.‡

Ver. 21. *And in HIS NAME* shall the Gentiles trust.—

And let it be remembered,—that as to any imaginary *preference*, that one nation may be supposed to have, over another ;—because of its fancied righteousness ;—it may truly be said, in the words of the Book of Job ;

Behold, be putteth no trust in His Saints :—yea, the Heavens are not clean in His sight.||

* Revelations, chap. xii. ver. 17, 18.

† Eccl. chap. x. ver. 4.

‡ Isaiah, chap. xlii. ver. 3.—Matthew, chap. xii. ver. 20.

|| Job, chap. xv. ver. 15.

*Shall mortal man be more just than God?—shall a man be more pure than his Maker?—**

Behold,—He put no trust in His servants;—and His angels He charged with folly.

How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth.

And as to the finally declared intention of **THE ALMIGHTY**, with regard, to a *positive Restoration of the Jews*, at last:—let us not forget, that we have not only the words of the ancient Prophets; but those also of a Great Apostle, full of pity and compassion, even to his then persecuting brethren of the house of Israel:

Romans, chap. xi.

Ver. 1. *Hath God cast away HIS PEOPLE?—God forbid.*

Ver. 12.—*If the fall of them be the riches of the world,—and the diminishing of them the riches of the Gentiles:—how much more their fulness?—*

Ver. 15. *For if the casting away of them be the reconciling of the world;—what shall the receiving of them be,—but life from the dead?†*

* Job, chap. iv. ver. 17.

† This seems plainly to be an intimation of the beginning of the first Resurrection.

Ver. 32. *For God hath concluded them all in unbelief,—that HE might have mercy upon ALL.*

Whenever the Jews be *at last* restored;—those words of the holy Psalmist will surely be well remembered, to be as fully applicable on their *final restoration*, as they were on their *first deliverance* out of Egypt.

*Tremble, thou earth, at the Presence of THE LORD:—at the presence of THE GOD OF JACOB.**

And as these words were spoken concerning the first great deliverance of the Israelites, *out of Egypt*;—so that *Egypt*, some how or other, has a most remarkable connection with the *prelude* to the great consummation, and restitution of all things,—seems evidently to appear, from the prophetical words of that most sublime Psalm the

lxviii.

Ver. 22. *The Lord hath said,—I will bring my people AGAIN,—as I did from BASAN:—mine own will I bring AGAIN,—as I did some time from the deep of the sea;*

Ver. 28. *Thy God hath sent forth strength for thee:—STABLISH the thing, O GOD, that thou hast wrought in us.*

Ver. 29. *For thy Temple's sake at Jerusalem:—so shall Kings bring presents unto thee.—*

Ver. 30. *When the company of the spear-men, and multitude of*

* Psalm cxiv. ver. 7.

the mighty are scattered abroad among the beasts of the people,—so that they humbly bring pieces of silver :—and when be bath scattered the people that delight in war.—

Ver. 31. *Then shall the princes come out of EGYPT :—the Mo-rians' land shall soon stretch out her bands unto God.*

In perusing the volumes of Sacred Writ ;—though no rash, presumptuous curiosity ought to be indulged ;—yet should we always attend, as carefully as possible, to the true hidden meaning of every part of Prophecy :—both in consequence of that admonition of the first of the Apostles ;

*We have also a more sure word of Prophecy ;—whereunto ye do well that ye take heed,—as unto a light that shineth in a dark place.**

• And also because of those remarkable words of the greatly inspired Prophet *Isaiab* ;

Chapter xlv.

Ver. 6. *Thus saith the Lord,—the King of Israel,—and his Redeemer THE LORD OF HOSTS,—I am the first,—and I am the last,—and besides me there is no God.*

Ver. 7. *And who,—as I,—shall call, and shall declare it,—and set in order for me, since I appointed the ancient people ?—and THE THINGS THAT ARE COMING,—and that SHALL COME,—let them shew unto them.*

Chapter xlv.

Ver. 9. *Remember the former things of old—for I AM GOD, and there is none else.—I AM GOD, and there is none like me.*

* 2 Peter, chap. i. ver. 19.

Ver. 10. *Declaring the end from the beginning,—and from ancient times the things that are not yet done,—saying,—my counsel shall stand,—and I will do all my pleasure.*

If we will not attend to such admonitions, and declarations as these; we must indeed walk on in darkness,—even whilst we have the means of obtaining bright light to direct our steps,—and if we will persist so to do,—it will be well if we have not at last a *sudden destruction come upon us unawares*.*

I will not presume to form a *decided opinion* on so tremendous a subject;—and am well aware, that although we ought to be very *watchful*, and attentive to the words of Divine Prophecy; yet that the utmost caution is necessary:—but there is *one more* most remarkable passage in the Prophecy of Isaiah;—which, as it has made a great impression upon my own mind, I cannot but wish to point out to the curious;—as deserving, *at present*, most particular attention, and consideration.

It is in a part of the Prophecy, that, by the whole context, and by what is previously said in the xxvith chapter, plainly relates to the very closing scene,—and to the latest ages of the world, before the great second coming of THE MESSIAH.

And it is found thus translated, in our version,

Chapter xxvith.

Ver. 12. *And it shall come to pass in THAT DAY,—that the Lord shall BEAT OFF FROM THE CHANNEL OF THE RIVER UNTO THE STREAM OF EGYPT,—and ye shall be gathered one by one, O ye children of Israel.*

* See 1 Thessalonians, chap. v. ver. 3, 4. Luke, chap. xxi. ver. 34.

Ver. 13. *And it shall come to pass IN THAT DAY, that the GREAT TRUMPET shall be blown,—and THEY SHALL COME WHICH WERE READY TO PERISH IN the land of Assyria,—and the outcasts in the land of EGYPT,—and shall worship THE LORD in the holy mount at Jerusalem.*

But if we read these Divine words, only with a little plain elucidation from the version of the Septuagint;—the whole will become indeed much plainer.—For there we find the words to be;—(instead of, those unintelligible ones;—*that the Lord shall beat off from the channel of the river unto the stream of Egypt*—these following)—συμφράξει κύριος ἀπὸ τῆς διώρυγος τῷ ποταμῷ ἕως Πινωκοπούρων—that is, literally,* *that the Lord shall blockade, (or confine, and straiten) from the ditch,—or GREAT RESERVOIR of the river,—unto the seat of the Rinocorourans.*—And, with a little elucidation of antient History, the Prophetical words will now become intelligible in a wonderful manner.

It is well known, (and H. Stephens will inform those who consult him,) that διώρυξ properly means a ditch, or any reservoir excavated, and formed by art.—It therefore, certainly, could never mean the channel of the Nile,—and if it could not mean the channel of the Nile;—what could it mean; but that great Lake mentioned by Herodotus, that had been indeed formed by means of Ditches and canals, cut artificially, with much skill and care, to receive the waters of the River Nile?—*even the Lake of Mæris?*

This was, truly, just what the Greek words express;—a great Ditch,—or Reservoir of the River.

Herodotus's account of it is,†—*that it was a lake, not fed by*

* Συμφράσσω properly means to hedge in,—or to fortify —or to blockade.

† Herodotus, lib. ii. 149. p. 177, ed. Wesselingii.

springs; (for all those parts are excessively dry;)—but by waters derived FROM THE NILE; which flow into the lake six months of the year, and return to the river the other six.

The *Ditch*,—or reservoir of the river, mentioned by *Isaiah*—must then surely, rather mean the great *Lake of Mæris*, than any thing else that can be named.—The Lake, or Reservoir, that was an object so greatly celebrated, and so well known in the days of *Isaiah*.

And if this account, and interpretation is true;—then also, as to the seat of the *Rinocorourans*, it will be also true; that *that* description means the banks of the Nile; according to the best ideas of the best geographers.*

And, as *Alexandria* did not exist at all; till many ages after the time of *Isaiah*;—nor indeed till after the time of *Herodotus*;—and as *Alexandria*, was actually situated, close to the *Lake of Mæris*;† i. e. close to what *Isaiah* might so justly call the *Ditch*, or reservoir

* See *Shaw's Travels*, from p. 281, to 290. quarto ed. And it may be added;—that even if it should be allowed to mean the part of the coast of Egypt, near the place called *Rinocoroura*; it will only render the observations here made still more striking.—

† As to the situation of *Alexandria* answering to that of the *Lake of Mæris*, in strict truth, and propriety of description, we may consult *Dr. Pococke*, vol. 1. p. 3, *Alexandria* was washed on two sides by the water,—to the north by the sea,—and to the south by the *Lake Mareotis*;—and the other two sides were each a kind of *Isthmus*, about seven stadia in length, and see also, p. 10.—The great *Lake Mareotis*, which was formerly navigable, is now generally dry, and has only water in it for some time after great rains:—it is probable the canals which conveyed the water to it from the Nile, have been obstructed, in such a long course of time, &c. And *Mr. Beloe*, in his notes to his excellent translation of *Herodotus*, vol. 1. p. 400, adds very justly, that the design of the Lake was probably to hinder the Nile from overflowing the country too much, which was effected by drawing off such a quantity of water, when it was apprehended that there might be an inundation sufficient to hurt the land, (which effect, I must add, is not wanted

of the river,—the part of the coast, *where Alexandria now stands*, could not well have been precisely described by *Isaiab*, otherwise than by naming the adjacent great artificial *receptacle* for the waters of the river; that was, at that time, the only principal object on the spot;—the great *Ditch of the river*.

The text of Holy Scripture will, therefore, then stand *thus*, in more modern language.

The Lord shall blockade, (OR CONFINE, AND STRAITEN) from Alexandria, to the mouth of the Nile; or to the whole stream of the Nile.

And is not this *just so*,—at this very period?—is not Egypt, and its coast, blockaded, and straitened, *from Alexandria to the Nile*, both by land, and water?—

And was it ever *so*,—at any time, in the whole period of all the ages of the world, before?

Let us honestly,—humbly,—and with fear, and trembling, (certainly never *sufficiently* cautious against misapprehension)—*now* lay our hands upon our hearts, and *consider*.—

If this interpretation, is true;—and *can* deserve any acceptance in the conviction of our minds;—then let us next observe;—that *the great Trumpet*, mentioned in the next, the 13th verse, seems to have

now; because by the continual accession of mud, the land of Egypt, since the time when the Lake was in use, is so greatly raised.—)

Larcher, Mr. Beloe adds, says *the canal* leading from the Nile to the Lake, still remaining is a most stupendous work of art;—the whole, therefore, of *this great ditch of the river* might well deserve to be distinguished by *Isaiah*.

a most manifest *Propbetical* allusion, to the *great Seventh Trumpet*, mentioned in the Book of the Revelations.

And if so,—then surely we have great and good reason to take the alarm;—and to wait, with awful expectation, for what is *next* to come.

If these words of Prophecy are really now fulfilling;—if this be the real case,—in *what a period* do we live?—Let us remember the words of the first of the Apostles,*—and, with the honest Publican, smite our hands upon our breasts!†

In the same Second Book of Esdras, where we read the astonishing tidings, concerning the *smiting*,—and *the bealing*—of the Land of Egypt;—and in the very same part also of the Prophecy;—and relating to the very same time;—we further read,

Chap. xv.

Ver. 14. *Woe to the world, and them that dwell therein.*

Ver. 15. *For the sword and their destruction draweth nigh,—and one people shall stand up to fight against another, and swords in their hands.*

Ver. 16. *For there shall be SEDITION among men,—and invading one another;—they shall not regard their Kings nor Princes,—and the course of their actions shall stand in their power.*

* 2 Peter, chap. iii. ver. 9, 10, 11, 12, 13.

† Luke, chap. xviii. ver. 13.

Ver. 17. *A man shall desire to go into a city, and shall not be able.*

Ver. 18. *For because of their PRIDE the cities shall be troubled,—the houses shall be destroyed—and men shall be afraid.*

Ver. 19. *A man shall have no pity upon his neighbour,—but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.—*

And have there not, indeed, within these very few years ;—and corresponding with the very *age*, and period, in which the troubles have begun in EGYPT,—been SEDITIONS all over the earth ?—in North America ?—in France ?—in Holland ?—in the Netherlands ?—in Poland ?—in Prussia ?—in Switzerland ?—in Piedmont ?—in Genoa ?—in Venice ?—in Italy ?—in Rome ?—in Ireland ?—in Walachia ?—in Turkey ?—in Syria ?—in Corsica ?—in Sardinia ?—in Malta ?—in Naples ?—in the West India Islands ?—in Brazil ?—and in South America ?—and, in all respects, so *universally*,—and such as never happened in the world before ?

Surely all this must be deemed a most unheard of, and incredible concurrence of circumstances ;—if Esdras was not, in very truth, a Prophet.

HAVING cited these remarkable passages, in the latter part of the Second Book of Esdras, concerning the *Egyptians* ;—and wishing the unprejudiced investigators of truth ; to *watch* diligently in these times ;—and to observe *what* may be the end of things ;—as the best means of judging concerning the real authenticity of a Book containing such strange, and such strong declarations :—I cannot

but now wish to turn the attention of the curious, to another *very* extraordinary passage in *this*, which has ever been esteemed, so extraordinary a Book.

The *double coming* of THE GREAT MESSIAH on earth,—first in *His state of deep humiliation*, and suffering;—and then in *His state of Glory*;—as it is, indeed, the subject of all the Prophecies, of the Psalms; the Law; and the Prophets;—so it is particularly, and indeed more particularly than elsewhere, intimated in this Second Book of Esdras.

For he not only describes, the rejection of the *first* Jewish Church;—and promises the appearance of a more blessed, final establishment of a *true Israel of God*;—but he seems plainly to speak also, even of *gross corruptions* that should take place for a *time*, in that very Church of the true Israel,—about the year *four hundred*,—(which is certainly a period, long *after that* in which this Book is acknowledged, on all hands, to have been written;)—and *which corruptions*, he intimates, should continue, *till the end of the sixth period*, or sixth day of the world;—that is, according to the acknowledged Doctrine amongst the antient Jews;—and according to their mode of speaking, (till *near* the end of the six thousand years of the World.

The words, indeed, as they stand in our English translation, are almost unintelligible;—and even seem to contradict what has been said, in those Remarks, which I before ventured to make, concerning the passage in the Book of *Esdras*, that relates to the *twelve parts*, into which *the duration of the old state of the World was divided*.—For in our translation they are,

Chap. vii.

Ver. 28. For MY SON JESUS shall be revealed with those

that be with HIM,—and they that remain shall rejoice within four hundred years.

Ver. 29. After these years shall MY SON CHRIST die,—and all men that have life.—

Ver. 30. And the World shall be turned into the OLD SILENCE seven days,—like as in the former judgments :—so that no man shall remain.

Ver. 31. And after seven days, the World that YET AWAKETH NOT shall be raised up,—and that SHALL DIE that is corrupt.

Ver. 32. And the earth shall restore those that are asleep in her,—and so shall the dust those that dwell in silence,—and the secret places shall deliver those souls that were committed unto them.

Ver. 33. And THE MOST HIGH shall appear upon THE SEAT OF JUDGMENT, and misery shall pass away,—and long-suffering shall have an end.—

Ver. 34. But judgment only shall remain,—truth shall stand,—and faith shall wax strong.

Ver. 35. And the work shall follow,—and the reward shall be shewed,—and the good deeds shall be of force,—and wicked deeds shall bear no rule.

But in the Vulgate, we read thus :

Chapter vii.

Ver. 28. Revelabitur enim Filius meus **JESUS** cum his qui cum eo sunt,—et jucundabuntur qui relictī sunt in annis quadringentis.

Ver. 29. Et erit post annos hos, et morietur Filius meus **CHRISTUS**, et omnes qui spiramentum habent homines.—

Ver. 30. Et convertetur sæculum IN ANTIQUUM SILENTIUM DIEBUS SEPTEM,—sicut in prioribus judiciis, ita ut nemo derelinquatur.

Ver. 31. Et erit post dies septem,—et excitabitur quod nondum vigilat sæculum,—et morietur corruptum ;

Ver. 32. Et terra reddet quæ in ea dormiunt, et pulvis qui in eo silentio habitant,—et promptuaria reddent quæ eis commendatæ sunt animæ.

Ver. 33. Et revelabitur **ALTISSIMUS** super sedem judicii,—et pertransibunt miseriæ,—et longanimitas congregabitur.

Ver. 34. Judicium autem solum remanebit,—veritas stabit,—et fides convalescet.

Ver. 35. Et opus subsequetur,—et merces ostendetur,—et justitiæ vigilabunt,—et injustitiæ non dominabuntur.

And here ; in the first place it may be observed, that in plain construction of language ; in *annis quadringentis*, (in the 28th

verse,) is not properly, *WITHIN four bundred years*;—but much rather, *FOR four bundred years*:

And that *qui relictī sunt*; translated, *they that remain*;—is much more properly, in fair construction of language, *THEY THAT ARE LEFT*:—and seems to have a most obvious reference, to what was so frequently said to the Jews, in various periods; and in the midst even of *their* worst corruptions; *that a remnant should be left*. *—Even as we find, when *Elias* despaired of them; that yet, *there were seven thousand left, who had not bowed their knees unto Baal*. †—And the words seem therefore *primarily*; and, in their first intendment, to have a reference, *to that remnant that should be left, whom the Lord should call*, ‡ mentioned by Joel:—even to that remnant of the Jews; who, as the Apostle expresses it, did, on *THE MESSIAH*, *The Christ's* first coming, in His state of humiliation upon earth, *become* (like the Ephesians) *those who first trusted in CHRIST*. §

And if so; then the words of *Esdra*s may fairly be translated thus:

Chapter vii.

Ver. 28. *For my Son JESUS || shall be revealed, with those*

* Isaiah, chap. x. ver. 20, 21, 22.—chap. xli. ver. 3.—Jeremiah, chap. xv. ver. 11.—chap. xxiii. ver. 3.—chap. xxxi. ver. 7.—Ezekiel, chap. vi. ver. 8, 9.

† Romans, chap. xi. ver. 4, 5.—1 Kings, chap. xix. ver. 18. ‡ Joel, chap. ii. ver. 32.—Ezekiel, chap. xiv. ver. 22. § Ephesians, chap. i. ver. 12.

|| That this Divine Name,—JESUS,—was ordained, by the Wisdom of God, to be given to *THE MESSIAH*, *before* He was born on earth; appears plainly from the words of the Evangelists.—Matt. chap. i. ver. 21.—Luke, chap. ii. ver. 21.

And, therefore, we have no more reason to be surprised at its being named *here*, by *Esdra*s; than that *Cyrus*, long before he was born, should have been mentioned, *by his proper name*, by the Prophet *Isaiah*—chap. xli. ver. 28.—and *Josiah*, by the Man of God that prophesied at Bethel.—1 Kings, chap. xiii. ver. 2.

that be with HIM;—And the REMNANT THAT IS LEFT shall rejoice FOR four hundred years.

Ver. 29. And after these years shall both my Son CHRIST (the Anointed Redeemer, and Deliverer, THE MESSIAH), die,—and all men that have the Spirit;—(that is, that have the Sacred Inspiration from on high.)

Ver. 30. And the World shall be turned into the old silence, (the old state of dull misapprehension,) seven days, (or prophetic days, or periods,)—like as in the former judgments: (or, as in the former denounced state of rejection;)—so that no one shall be left—(i. e. no one shall be left in a state of true and right spiritual apprehension.)

Ver. 31. And it shall come to pass AFTER SEVEN DAYS (or periods) that both the Age (or Aion) which doth not yet awake, shall be roused,—and the corrupt age (or Aion) shall die, (or pass away.)

Ver. 32. And the earth shall restore those that are asleep in her,—and the dust those who dwell in that state of silence.—And the STOREHOUSES* (or Places of separate Residence,) shall restore the Souls that were committed to them. †

Ver. 33. And THE MOST HIGH shall appear upon the Seat

* *Promptuaria*, does not signify Secret Places; but properly Places of Reception, or Storehouses.—See 2 Esdras, chap. iv. ver. 35, 36. 41, 42.

† This plainly points out a distinction of such Souls,—from those, who, according to the Holy hope of the Apostle, on departing out of this world, are with their Lord.

(the Throne) of Judgment,—and miseries shall pass away,—and long-suffering shall be accumulated (with effect.) *

Ver. 34. *And judgment, indeed, alone shall remain ;—truth shall be established ;—and faith shall wax strong.*

Ver. 35. *And the work (the effect of the whole work) shall follow,—and a reward shall be shewn,—and righteous dispositions † shall awaken,—and unrighteous propensities shall have no rule.*

Here then we have, if fair interpretation is allowed to take place, a manifest declaration of the *first* coming of JESUS,—THE CHRIST,—THE MESSIAH,—in His state of deep humiliation, to suffer death ;—of the prevalence of His blessed Gospel, according to the preaching of His faithful servants, and Apostles for four hundred years only ;—of a corruption, and falling back into blindness, and darkness, for the remainder of the *seven days* ;—*seven periods* ;—or *seven thousand years* ;—or till near the beginning of the seventh thousandth year of the world.—and then, a declaration of HIS Great Second coming, in the power of THE MOST HIGH,—on His THRONE OF GLORY,—as the revealed GREAT MESSIAH,—to perfect and restore all things.

—And now, let us see, and honestly consider ; *what darkness did*

* Surely *longanimitas congregabitur*, can never mean long-suffering shall pass away, by any construction of language whatsoever,—but it rather plainly means *long-suffering shall be gathered together (or accumulated) so as to produce its full effect* ;—according to the true idea of Gospel (or good news) Doctrine.

† *Justitiæ vigilabunt*,—cannot so properly be translated *good deeds shall be of force*, as it may be translated *righteous dispositions shall awaken* ; and the same kind of observation may be made with regard to *injustitiæ non dominabuntur*.

indeed come upon the earth, *after the first four hundred years*,—or when our LORD JESUS,—THE CHRIST,—THE MESSIAH had *first been here* revealed for four hundred years.

The Doctrine, of the *Second coming* of our Lord Jesus of Nazareth upon earth, was begun to be obscured ; exactly at that time. —And, by degrees, *that truth*, which had been the greatest consolation of the first Christian Martyrs, was quite lost sight of.

The worshipping of *Relicks* ;—was introduced ;—and soon so thoroughly established,—that it became the great object of Religious attention.

The worshipping of *Images* also was soon after introduced ; and became, at last, rivetted, both in the Eastern, and Western Christian Church.

Saints ; and *Angels* ;—were named as *Mediators* ; instead of THE ONLY LORD AND MEDIATOR, between GOD and man, THE GREAT MESSIAH.*

And amongst other *innovations* ; even those horrible, and dreadful doctrines, of *eternal Reprobation* ;—and of the *eternal Damnation* of poor ignorant infants, were introduced ; and authorized ;—instead of the real *Glad Tidings* of the BLESSED GOSPEL. And, instead of the truth, as it is in THE GREAT MESSIAH, according to the first promise made to Abraham ;—that in HIM (*the promised Seed, and offspring*) should *all the Nations upon earth be blessed*.—

The Scriptures were *shut up* from the people at large ;—and Prayers in an *unknown tongue* were introduced.

And if all this was not, very truly, a returning to *original darkness* ; †—it is scarce possible to say *what could ever* be so.

* 1 Timothy, chap. ii. ver. 5.

† It is but justice to add ;—that the greater part, (nay, almost the whole) of the *Blasphemies*, contained in the works of Mr. Gibbons, and also in those of Voltaire,

Yet all this continued—in the Western Church,—till the approach of the *seventh day*,—or period ;—that is, till the approach of the *seventh thousandth year of the World* ;—even till the beginning of the Reformation ; which was in the latter end of the sixth period.—

That is ; (fairly,—according to the Jewish mode of expressing,) the darkness did indeed continue for *seven days* ;*— or periods ;—

were occasioned, merely by mistaking the *corrupted state of Christianity*, for Christianity itself.—And the same sad mistake has, also, more than any other, in all probability so long prevented the conversion of the Jews.

That it actually did do so, on the occasion of their great meeting in Hungary, in the plain of *Ageda*, about 30 leagues from Buda, in 1650 ;—we find, by the interesting account given, in a most curious tract, published by the learned Mr. Butler, of Lincoln's Inn ; and entitled *Horæ Biblicæ*, p. 46. 55, 56, 57.

Perhaps it may further be added ;—that *this mistake*, has also, in reality, been the first source, and great support, of the *present dreadful scourge*, that is now upon the face of the earth.

* That there is no strained force, in this interpretation, those who are conversant in the Holy Scriptures will surely plainly perceive ;—when they consider, that the Jews, speaking of our Lord's resurrection, according to His promise, expressed themselves, by saying, *we remember that that deceiver said, while He was yet alive, after three days I will rise again.* Matthew, chap. xxvii. ver. 63.—And OUR LORD Himself had said, speaking of His Body, *destroy this temple, and in three days I will raise it up.* John, chap. ii. ver. 19.—And speaking of his death and burial, had said,—*as Jonas was three days and three nights in the whale's belly : so shall the Son of man be three days and three nights in the heart of the earth.* Matthew, chap. xii. ver. 40.—And yet—it is well known ;—that our Lord continued in the grave, only from the evening of the day in the which He was crucified, till the very earliest approach of *dawn* on the third day after,—that is, *not quite two days and an half.*

The words *for seven days*, (or periods,) may, therefore, with great propriety be allowed to mean, according to Hebrew ideas, only *till the evening, or latter end, of the sixth period.*

The *Jewish day*, it is well known, began always, at *six o'clock in the evening* ;—

or till the *evening of our sixth thousandth year* of the world :—and the near approach of the *seventh*.—

Which will be most fully come in our year 2000 : and therefore might justly, even according to all acceptance, be said to be dawning, or near beginning, about the sixteenth century.

In the mean time it deserves well to be considered, as a fuller confirmation of the words of Esdras ;—that not only the corruptions, and darkness that has been referred to, took place in the Western Christian Church ;—but that in the *Eastern Church* ; in consequence of very similar corruptions, taking place about the year 400, and soon after ;—*Mabometanism* succeeded ; (about the year 600) ; and has prevailed over the greatest part of *the East*, in the room of Christianity, to this very hour.

And now let any considerate, conscientious man, lay his hand upon his heart ;—and judge concerning the Author of the 2d Book of Esdras,—in the fear of God :—remembering, (much more awfully with regard to a *Prophet*,) what we are commanded to remember with regard to one another.

*With what judgment ye judge, ye shall be judged.**

Could any crafty,—or enthusiastick,—or political,—or rash,—

and the *beginning* therefore of *their seventh PERIOD of the world*, may, very well, according to the Hebrew mode of computation, be allowed to have been, about our year A. D. 1555 or 1600.

And this idea will perhaps be still further confirmed ; if we add the consideration ; that *concerning the days of darkness*, and of *consequent woe*, that are foretold ; there is an express promise, that *they should be shortened*. Matthew, chap. xxiv. ver. 22. Mark, chap. xiii. ver. 20.

* Matthew, chap. vii. ver. 2.

or well, or ill meaning writer,—by any mere peradventure chance,—or depending upon any strange coincidence of circumstances,—foretell events,—like those, foretold by Esdras?—Foretell events, concerning what should come to pass *after the first four hundred years* from the time of the first coming of THE MESSIAH,—THE CHRIST,—JESUS OF NAZARETH?—Foretell events; like those concerning *Egypt in these*, latter days?—Foretell events; like those concerning the dreadful, and unprecedented, prevalence of *sedition*, in the latter days?—and foretell these events so very many years, and ages, before they were to come to pass?—could any one so do?—as must have been the case with the writer of the 2d Book of *Esdras*;—whether it were *Esdras himself*;—or some person who lived about the second, or beginning of the third century;—when the book is, *on all hands*,—and by unquestionable proofs,—acknowledged to have been well known?

Surely,* with SUCH A QUESTION?—and without imposing upon any one, any answer;—I may be allowed *fairly*, to close an honest plain vindication of the CAUSE OF TRUTH:—and an effort to induce others, impartially and seriously, to attend as far as may be, in every instance, to its GREAT VOICE.

* *The very words referred to*, were, in the days of his utmost energy, cited by that antient Father, St. Ambrose, who died in 397:—and were cited as words *from Esdras*,—*long before known*;—and in this manner.—

For, says God, by Esdras, *my Son JESUS shall be revealed*.—See this matter set in a very strong point of light, in *Eyre's Observations on the Prophecies*, p. 96.

The first thing I noticed when I stepped out of the car was the cold. It was a sharp contrast to the warm blanket of the car. I looked up at the sky, which was a deep, dark blue, and felt a sense of peace. The stars were visible, and I knew that I was in a good place. I took a deep breath and felt the cool air fill my lungs. I was alone, but I felt like I was part of something bigger. I was in the heart of the desert, and I was feeling the pulse of the earth.

APPENDIX.

BEFORE I entirely conclude these pages ;—I think it right, just to add a few words referring to my former publication.—I have perceived,—that my desire to comprise my Observations on these Sacred Subjects, in my *first Remarks on the Signs of the Times*, in as few words as possible ; has rendered me liable to have my meaning, in some respects mistaken.

And that it has been thought, there was some error in my supposing, that there was a connection between *the Discoveries made with regard to Navigation*, and *the pouring out of the second Vial upon the Sea* ;—in my supposing, that there was a connection between *the Discovery of the Solar System*, and the emblem of *the fourth Vial being poured out upon the Sun* ;—and in my supposing, that there was a connection between *the Discoveries made concerning fixed Air*, and *the Air Balloon*, and the emblem of *the seventh Vial being poured out into the Air*.

But,—justice to the cause of Truth ;—as well as justice to my own sincere and cautious apprehensions, requires that it should be understood, that I never meant to infer ; that the *Discoveries with regard to Navigation*, were the *prime* objects of the emblem of the *second Vial* :—or that the *Discovery of the Solar System*, was the principal object of the emblem of *the fourth Vial* :—or that *the Discoveries concerning fixed Air*, and *the Air Balloon*, were at all the more *important* objects of the emblem of the *seventh Vial*.—

For the *Great Objects* of all those several emblematical Descriptions, I ever apprehended to be *those several series of great, and dire, historical events*, in the several periods I had before ventured to point out; so very characteristically consistent, in all their features, with those several *peculiar emblems*;—a detail of which *historical events* had, with the most scrupulous exactness, according to my best apprehensions, been given by me, in a preceding work.*

These are not subjects upon which any one should dare to trifle,—with any fanciful conjectures.—Such rashness I have ever both dreaded, and abhorred.

But every means ought to be used, to place the veracity of the Divine Word of Prophecy, in the fullest and clearest light.—And therefore, what was added in my *late Remarks*; concerning the *Sea*, the *Sun*, and the *Air*; was added merely to shew, that it seemed to be a very striking *additional* circumstance, in elucidation of all the particular features of the several periods of time, to which the several emblems of the Vials were particularly applicable; that amongst those other, great *political* events, that more immediately affected the civil state of mankind; and were so peculiarly marked by the corresponding emblems;—such *philosophical* ones also, affecting and even changing the state of science; as the discoveries concerning *Navigation*; *the Sun*; and *the Air*; equally corresponding with the marked characters of the same emblems;—should concurrently have taken place, exactly in those very same periods.—

And I must ever continue to think, that such a surprising concurrence of circumstances, is greatly deserving of our most serious notice;—as a confirmation of the perfect exactness of all the marked outlines of the *Divine Propbetical Predictions*.—

* In the *Morsels of Criticism*, from p. 434 to p. 442.

Outlines which are so completely exact,—as to apply in *every respect* to the periods to which they were designed to relate ;—and which cannot be made *to fit*, in their application, to any other periods of the world whatever :—and, by that means, are prevented from being the cause of any *durable* errors, with regard to the interpretation of the word of God.

Now, therefore, I must venture to add;—that as the emblematical pouring out of the second Vial, upon *the Sea of many Waters*,—indicated *the then prevailing popular frenzy of the Crusades*, which agitated such vast multitudes of people ; of whom the Sea is so continually made an emblem in the Prophetical writings ;—and as the pouring out of the fourth Vial *on the Sun* ;—indicated the violent usurpations of power,—and the violent persecutions, proceeding from the agitated minds of *Princes*, of whose dominion *the Sun* is as uniformly in Scripture, an emblem ;—so, further, the pouring out of the seventh Vial *on the Air* ;—as clearly seems, with the closest propriety of application, to indicate, a dreadful agitation of the deranged *spirits and minds of mankind*, in the present sad crisis ;—and cannot but justly recal to our minds, that *the Air*, in various passages of Scripture, is peculiarly named, as an emblem of *Spiritual Operations*.

It is peculiarly alluded to in that light, both with regard to good, and holy impulses ;—and also with regard to bad ones.

Thus we find the Holy Apostle *Paul*, speaking of,

*The Prince of the power of THE AIR,—the spirit that now worketh in the children of disobedience.**

* Ephesians, chap. ii. ver. 2.

And sure enough there does even *at present* also, in the world, seem to be something quite *supernatural*, in the excessive, and horrid blasphemies, of several deranged misguided minds ;—and in that strange energy, which produces the dire mischief, and confusion, that is now so universally raging.

Having said thus much as a further explanation of that part of my Remarks, which related to the application of the emblematical account of the Vials ;—it may be allowable for me now still further to say ;—that I have perceived also, that some mistakes have been entertained, with regard to my observations concerning *the tripartite division of Poland*.—And that some persons, whose sentiments deserve great respect, have deemed *that event*, not to have been *an object of importance enough*, to have been the designed object of the Prophecy in question,—and have thought also, that *Poland* was not great enough to be denominated *the Great State*—and that ἡ πόλις ἡ μεγάλη must needs mean *the Great State*, and not merely *a State that was a great one*.

But here again, I must, in justice to the sincere plainness of my ideas and apprehensions, in the first place, desire it may be fairly considered ; that ἡ πόλις μεγάλη would properly mean *the Great State* :—and that therefore the repetition of the article ἡ, in the words ἡ πόλις ἡ μεγάλη, must require some *difference* of construction ; and of idea.—And if so ;—no *real difference*, either according to the idiom of the Greek language, or of our own vernacular language, can be well conceived more obvious, than that the words mean, not *the Great State of all* ;—but *the State that was a Great one*.

And even should this construction still not be allowed ;—yet it may be very plainly, and fairly asked :—What State amongst those properly to be called *States* ;—(i. e. either where there was no King at all ;—or where the King was merely elective)—was in reality greater than *Poland* ?

And, in the next place,—as to that most unprecedented event,—the tripartite division of *Poland*, not being an object of importance enough, to have been the designed object of the Prophecy in question ;—I must desire that it may be considered, that the division of the great State (or of the State that was a great one) into three parts, is most evidently spoken of in the Holy Prophecy, not as being the principal and most important event of those that were to come to pass, on the pouring out of the seventh Vial ;—but only as one, amongst others, of the leading features of the time ;—as one amongst others of the concomitant circumstances that should attend the prelude to that great Catastrophe of all, which was the principal and great event to be brought to pass on the pouring out of this Vial ;—the fall of *Babylon* ;—of *Rome* ;—of the City on seven hills ;—the Mistress of the World ;—a Catastrophe so fully, and so tremendously enlarged upon, in the minute detail of the whole xviiiith chapter of the Revelation.

And Now,—in conclusion of the whole of these Remarks ;—may it not be added ;—that, in very truth, as there were Signs, at first ;—and as Our Lord,—THE MESSIAH,—Jesus of Nazareth,—reproved the Jews of old,—for not attending properly to the peculiar Signs of the Times, on HIS first coming on earth, in His state of great humiliation ;—when there were such concomitant

Prophetical signs,—more than sufficient to have awakened their apprehensions ;—saying,

*Ye can discern the face of the sky ;—but can ye not discern the Signs of the Times ?**

So now,—however near,—or however far off, the second Great Coming of THE MESSIAH,—IN GLORY,—may be ;—there are *already*,—in the world,—such Prophetical Signs, *as plain bar-bingers of its approaching*,—according to all the Divine words spoken,—as deserve even to have those very words of the holy Psalmist applied to them, which were applied to the Signs, and indications of DIVINE OVER-RULING WISDOM, in the starry concave of the Heavens.—

Psalm xix.

Ver. 3. *There is neither speech nor language ; but their voices are heard among them.*

Ver. 4. *Their sound is gone out into all lands :—and their words into the end of the world.*

And in conclusion also,—may it not be said,—to both JEWS,—and GENTILES,

That wise politicians,—and men of erudition, in all ages,—are too—too apt,—in contemplating what is going forwards, in the several periods of the world, to attribute *too much to man* :—and

* Matthew, chap. xvi. ver. 3.—Luke, chap. xii. ver. 56.

to conceive *far too much*, to be in the *power* of man's designs,
and devices,—forgetting those words, pronounced by the mouth of
the *holy inspired Prophet, Isaiab*,

Chap. xlv.

Ver. 7. *I form the light,—and create darkness:—*

I make peace,—and create evil:—

I THE LORD do all these things.

to conceive far too much to be in the power of man's designs,
and devices—forgetting those words, pronounced by the mouth of
the holy inspired Prophet, Isaiah,

Chap. xlv.

